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sufferings of the individual in the prosperity of the people as a whole; an explanation of evil in an individual experience as a necessary and integral part of the welfare of the nation, and of the nation as an instrument to be used by God for the establishment of His kingdom on earth.

One would have been glad also if further attempt had been made to show the value of the Old Testament solutions of the problem of evil to the thought of our own time, and of the way in which, taken together and interpreted in the light of the revelation of Jesus, they bring us as near to the solution of the greatest of mysteries as the mind and soul of man can be brought.

Within the limits that have been indicated, however, the book is a welcome addition to the literature on the problem of evil, and cannot fail to stimulate the reader to a fresh study of the Old Testament as it bears upon this problem.

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EVOLUTION IN CHRISTIAN DOCTRINE. PERCY GARDNER, Litt.D., F.B.A. (Crown Theological Library). G. P. Putnam's Sons. 1918. Pp. xiv, 241.

For the Broad Church party of the present day, Dr. Gardner prefers the term Modernist. The term, to be sure, is unsatisfactory, especially as it has been used by the Roman Curia as "a sort of clothes-horse, on which to hang any views it regards as dangerous." Nevertheless Dr. Gardner considers it on the whole the best word to designate that party which in the English Church is the direct descendant of Maurice and Kingsley and Stanley. The writer's own position is stated as follows, in his chapter entitled "Loyalty to Truth": "It seems to me so self-evident that it only needs to be stated, that the best way for the translation or re-affirmation of the beliefs and principles which lie at the roots of the Christian faith is, not to abandon the love and even the fanaticism of veracity, but to transfer our loyalty in part from scientific to symbolic or ethical truth, to transplant the fundamental assumptions of Christianity from the field of history, the realm of outward and sensuous fact, to the higher realm of ideas. . . . And here we find the very essence of the Modernist Movement" (pp. 144, 145).

Perhaps in the above quotation the phrase "in part" should be emphasized. For Dr. Gardner does not mean to evacuate the field of history for the realm of pale abstractions. He rather wishes to see in history itself the working of those eternal ideas which are of perma-

nent and essential religious value. Thus he finds two ways of regarding Christianity—the cataclysmic and the evolutionary. If the latter view meant that we were to regard history as the mere result of necessitarian forces, he would accept the cataclysmic view with all its intellectual difficulties. But he rather finds that the evolutionary concept itself allows room for “essentially spiritual views of God and the world.” From this point of view he reviews the chief elements of Christian faith and the result of this attitude on the problems of loyalty to truth, to the creeds, and to the Church.

There is nothing new in this general thesis. It might rather be supposed that the evolutionary or historical method had become a commonplace of modern theological thinking. Yet this is by no means universally the case, and Dr. Gardner’s scholarly and yet popular treatment will be of value. Of course different persons will differ as to his specific results, and the author carefully avoids a dogmatic attitude. As to his general method, there ought to be no question.

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THE PHILOSOPHY OF PLOTINUS. WILLIAM R. INGE. 2 vols. Longmans, Green, & Co. 1918. Vol. I, pp. xvi, 270; Vol. II, pp. xii, 253. \$9.00.

The Church of England has produced many scholars and a few theologians, but rarely indeed has a great philosopher emerged from the ranks of her ministry. Nor has the atmosphere been particularly favorable to his development. Archdeacon Paley brought northern common-sense, fostered by a Cambridge mathematical training, to bear on the justification of the Christian position, and George III said of him, “Paley’s a clever man, but he’ll never be a bishop, never be a bishop”; and what the Head of the Church as by law established said, most of its members felt. For philosophy, which leads men to abstruse speculation, is not congenial to the spirit of an institution so fundamentally English as the Church of England. It is as alien to the balancing tendency of the Elizabethan age as to the political conceptions of the Stuart, the rationality of the Georgian, the romantic revivalism of the Victorian, or the socialism of the twentieth century. The Anglican church, whether static, as a conservator of its historic tradition, or dynamic, as an energy trying to leaven the English world, has never been truly contemplative.

At the present moment, when the Anglican clergy are as obsequious to King Demos as ever their predecessors had been to their spoliator,